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DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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Original.

## FREEDOM OF THE GOSPEL, A Sermon,

BY C. F. LE FEVRE.

And ye shall know the truth, and the truth shall make you free. John viii: 32.

There is not any position more correct, than that error is bondage and truth is freedom. The mind under the influence of error can no more enjoy liberty, than can the limbs which are fettered with a chain. The powers of the mind will be paralyzed, its energies prostrated, and its faculties wither under the baneful operation of error. Experience has abundantly testified that where ignorance prevails, the few will be tyrants, the many slaves.

The words of the text were addressed to the Jews by our Savior, in reference to the doctrine which he was promulgating. "Then said Jesus to those Jews which believed on him, if ye continue in my word, then shall ye be my disciples indeed." It will not here be necessary to spend much time to establish the point, that by "his word" Christ meant his doctrine, or in other language, the "Gospel of salvation." This expression is very common in scripture, and is of frequent occurrence in the writings of the Old as well as the New Testament. In most instances it refers to the doctrine inculcated or the precepts advanced. Thus Christ, in one instance very emphatically says, "the words which I speak unto you they are spirit and they are life." There can be little doubt that by this form of expression, he meant to convey the sentiment that the doctrine which he inculcated, or the Gospel which he preached contained within it the principles of moral and spiritual existence. With this brief explanation the sentiment of our text is plainly this, viz.—that a reception of gospel truth in the mind introduces the believer into liberty or freedom. This declaration was received by the Jews with evident marks of surprise. They had conceived that they were already free and that as the seed of Abraham they were not subject to bondage. When our Savior then had expressed himself in the language of the text, they answered him with manifest tokens of astonishment, not unmixed with feelings of indignation, "we be Abraham's seed and were never in bondage to any man, how sayest thou, then, ye shall be made free?" To this remark our Savior further replies, "verily, verily I say unto you, whosoever committeth sin is the servant of sin, and the servant abideth not in the house forever, but the Son abideth ever. If the Son therefore, shall make you free, ye shall

be free indeed." Here we find the same sentiment differently expressed. If ye are freed from the bondage under which ye now are as servants, and are made free by that doctrine which as the Son of God I shall communicate unto you, then will ye enjoy the freedom of children, and if by this means ye are made free, then shall ye be free indeed.

It shall be the especial design of the present discourse to point out the freedom into which the believer is introduced by a knowledge of gospel truth.

In the first place it will free him from the dominion of sin. The gospel properly received into the heart is the surest antidote against the moral poison of sin. The chief cause of sin is ignorance. All mankind are in pursuit of happiness—it is their "being's end and aim." But how to attain it is the point of difference. While the object is one, the means of accomplishing it are various. Some even hope to promote their happiness by the indulgence of sinful habits, and the world has been so wretchedly imposed upon by false theology, that it is taught to this day that there is a pleasure in sin. Though experience raises her voice against this unholy doctrine and though the wretched consequences of such teaching are but too apparent in the relaxed condition of public morals, yet it is still proclaimed and its supposed truth supported by much sophistry. As long as men are under this delusion, so long will they be the servants of sin, for it is an obvious fact that men will pursue that which they consider as promoting their happiness, be it right or be it wrong. It is true that it is taught in connection with this doctrine, that at some remote period, and in some other state of being, when neither the example nor the suffering of the individual can benefit either himself or others, he shall suffer pains for his earthly transgressions of a nature and duration beyond all reason and all conception. But this *long credit* is totally inadequate to produce a present reform. Men are operated upon by present considerations rather than by remote prospects. But this *dilatory* system becomes doubly injurious from the consideration of certain particulars which are annexed to it, and which have a direct tendency to do away with any little good which might possibly result from it. While it has stores of vengeance treasured up for the transgressor, it has at the same time, several avenues left open, by which he may escape altogether. Thus every hope of reformation from such means as these must be hopeless and delusive. Now a proper knowledge and understanding of the gospel corrects this inverted order of things. It reduces things to their proper place and produces them in their true light. It teaches the salutary lesson that sin and misery are inseparably connected, and that it is in vain to hope for peace in the path of transgression. When this truth is duly impressed upon the mind, it cannot fail of producing a beneficial effect, for who would willingly and knowingly render himself miserable? To know then of a certainty, that a violation of duty, is the inevitable path to misery, will be the most ef-

fectual restraint to the indulgence of illicit passions.

Another feature in the Gospel in winning the sinner from the error of his way to the paths of virtue and peace, is exhibited in the manner in which it accomplishes this very desirable object. It addresses its language to the judgement and the best affections of the heart. It wins its way to the reason by eliciting the affections. It points to the goodness of God in his dealings with men, calls upon our gratitude and thus leads us to repentance. And here we have the reason explained why gospel conversions are lasting.—They are not like the operation of enthusiasm and fanaticism, a fit, a spasm, producing a short agony and giving birth to a cry of terror, all of which subsides when the exciting cause has passed away; but being the deliberate choice of the judgement, induced by reflection and matured by experience, they are abiding and stedfast. In those moral tornadoes which have swept over the land, called revivals of religion, we have had lamentable proof of the moral and mental desolation which the undue excitement of the passions produces, uncontrolled by the judgement. They have flamed like a bright meteor for a season and have left in their track, suicide, insanity and death.

The truth of the gospel makes us free in delivering us from the fear of death. This is spoken of by the Apostle as a special object in the mission of Jesus Christ. Hear the testimony.—"Forasmuch, then, as the children are partakers of flesh and blood, he also took part of the same that through death, he might destroy him that hath the power of death that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage." There are several expressions of peculiar emphasis in this text which demand from us more than a passing notice; and as they speak of a deliverance effected by the author of our faith, they stand connected necessarily with that freedom of which mention is made in the text. In this passage of scripture we are told that Christ "through death, should destroy him that hath the power of death, that is the devil." It is not our present design here to enter into a disquisition on the personality of the devil, his origin, character and power; this would be foreign to our present purpose.—Universalists consider the devil as emblematical of sin and corruption—a mere personification. We consider the language of the Apostle as confirming this view of the subject. He says "lust when it conceiveth bringeth forth sin, and sin when it is finished bringeth forth death." Now observe, it is stated in one place that the devil hath the power of death, and in another that sin bringeth forth death. Surely it requires no great degree of discrimination to perceive that the devil and sin are synonymous terms. Again we are told that Christ should not only destroy the devil, but that he was manifested that he might destroy the works of the devil, and when we read in the prophecy, that he should finish transgression, make an end of sin and bring in everlasting righteousness, we can no longer resist the conviction that the devil and sin are



the same thing. But let any construction be put upon this devil that fancy may suggest; let him be the personal and identical monster that folly and superstition has made him; let each advocate for his existence manufacture a devil to accommodate his own views, still one thing is certain—he is to be destroyed. His days are numbered, his power is waning, his throne is tottering. The angel of the everlasting covenant has written on the very sceptre of his dominion, “mene tekem,” “thou art weighed in the balance and found wanting;” and all that shall oppose the complete and the triumphant reign of the Messiah, shall be utterly destroyed. His dominion shall be an everlasting dominion, that shall have no end. He shall reign till he hath put all his enemies under his feet, until death the last enemy be destroyed and God shall reign all in all. If death be the last enemy where shall an abiding place be found for an immortal devil? This is one of those glorious truths which impart freedom to the mind; and he who believes it is free indeed.

We plead in favor of this cause, to us it is a theme worthy of our noblest efforts, and if others take the opposite side and advocate the eternity of satan's dominion, it is no cause of ours.—We believe that we have the best of the argument, and we are sure that we have the best cause, for those who differ from us still give us their wishes and their prayers. Now it appears to us that that cause can scarcely be one of truth and justice in which the advocate himself wishes that his client may lose his case.

The influence of a belief in a personal devil is on the wane. In former times it inspired much terror and fear, but like those distorted objects, which seen through a dense medium, lose all their deformity when the light shines, so these doctrines of devils were only suited to the darker ages. The light of truth, science, and general information has searched them out and produced the deception. It is true simple parents sometimes frighten their more simple children with these fancies and they expect their preacher sometimes to frighten them, but after all neither priest nor parents are much frightened at the doctrines themselves.

But to return to the fear of death, we are told that Christ by his resurrection should deliver those who through fear of death were all their life time subject to bondage. The fear of death has always more or less poisoned the chalice of human existence. The dread of that hour, when the last attenuated thread that binds us to life shall be severed asunder, has always exerted an unhappy influence over our present joys. Philosophy did much in alleviating this bondage generated by the spirit of fear. There was a vast difference between the well informed heathen, a Socrates for example, and the superstitious and ignorant pagan whose heads had been filled with all the fabled monsters of poetic vision, “hydras and gorgons and chimeras dire.” While the former passed the dark valley of the shadow of death with comparative composure, the king of terrors ruled with despotic sway and cruel tyranny over the credulous common people. But the resurrection of Christ which was to unfold to man a condition of glory and happiness, was to deliver him from the bondage of fear. Death was to lose its sting and the grave its victory. No longer should the shivering mortal tremble on its brink, and think as he entered the dark recess that the slumbers of an eternal night should seal his eyes—no longer should he think that the affectionate adieu which he bid departing friends would never be replaced by the salutations of joy in a better and happier world. To us who have been made free by a knowledge of the truth, on whom the glorious light of the gospel has poured its enlivening rays—to us who dwell with rapturous delight on the pleasing anticipations which faith opens

to our mental vision, it is scarcely possible to conceive how gloomy that prospect must have been, from which every ray of light which beamed on the future was excluded, and how joyfully that knowledge must have been received which pointed out a future life and that life one of incorruption, immortality and glory. To realize our superior advantages we must transplant ourselves in imagination to that period when no light burst upon the darkness of the tomb and when the earth as it heavily fell on the coffin lid was the knell that tolled an eternal separation. And here a reflection obtrudes itself upon the mind with resistless force. If Christ revealed a state of everlasting misery beyond the resurrection state, could it be said with a shadow of propriety that he came to deliver those who through fear of death were all their life time subject to bondage? We press the inquiry and leave your candor to supply the answer. Is the bondage destroyed? Is the fetter broken? Are the chains sundered? Can the spirit be called free when such a slavish dread is received into the heart weighing the soul down to the very dust? Look upon a trembling world and you will have an answer to this question. See the tears, hear the groans, gaze on the wan cheek of the parent who consigns his froward offspring to the house appointed for all living and every lineament of his face will speak the black features of his creed. No; to such death has not lost its sting—the future is not calmly anticipated;—the bondage of fear reigns with despotic sway and the quaking victim of a false theology lives in cruel thralldom and dies in mental anguish!

Again the truth of the gospel makes us free from that distress which every benevolent mind must experience in contemplating the future destinies of the human race. It is not enough that we should dwell in glory, while countless millions mourn the loss of bliss with unavailing tears. Christianity, if I rightly understand its spirit, is not a religion of selfishness but one of love. It teaches us not only to rejoice with those who do rejoice, but also to weep with those who weep. Will it lose any of its excellence by being transplanted from an earthly soil into the paradise of God? Will the fountain of divine love which here sends forth the sweet streams of mercy, compassion and affection, be there as bitter as the waters of Marah? Does that wisdom from above, full of mercy and of good fruits, without partiality and without hypocrisy partake at its fountain head of that spirit which is from beneath, earthly, sensual and devilish? If what we have been taught to consider eternal principles, do not change their nature and change them too for the worse, then may we reasonably conclude, that nothing but a full, perfect, and complete salvation will satisfy the desires of the heaven born soul. And it is the exalted and glorious privilege of the true believer to read in letters of light which no sophistry can dim, no limited views efface, that such indeed will be the case. That God “will have all men to be saved and come to the knowledge of his truth.” And such a view can only be agreeable to the purpose and mission of Christ. It is acknowledged that the object of Christ's mission was the salvation of the world. He “came not to condemn the world, but that through him the world might be saved.” For this he was manifested in the flesh, for this he travailed, for this he suffered, for this he died. We are told that he shall “see of the travail of his soul and shall be satisfied.” Can we possibly suppose that he will be satisfied with the accomplishment of less than what he purposed? Can he be satisfied with the incomplete fulfillment of his mission? Impossible; every idea of wisdom, power and goodness forbids the indulgence of such a thought. Salvation, “full, free and unconfined,” can alone satisfy the desires of the benevolent Redeemer and the

true disciple. And it is the great and blessed privilege of the believer to read the amazing record of God's enduring love that “he hath given to us eternal life and this life is in his Son.” It is the knowledge of such truths that can alone impart freedom to the mind. And what a freedom it is! How does it raise up the hands that hung down and confirm the feeble knees! How many a salt tear of anguish has it wiped from the eye of the mourner and lit up on his countenance the bright smile of joy and hope! The slave who has escaped the galling chain and treads in the dust the ruthless manacles that have fettered his limbs, feels not more delighted than he who having become free from the slavery which a false and cruel system has imposed on his mind, tramples his creed in the dust, gives all human devices to the winds and lays hold on the words of eternal life.

Suffer in conclusion a word of exhortation. If ye have entered into the liberty of the gospel see that ye be not again entangled in the yoke of bondage. Hold fast the profession of your faith without wavering firm unto the end. Do something more than this. Endeavor by all proper means to extend the blessing. It is not enough that you are free while your neighbor lies in prison unjustly. He can scarcely be said to appreciate the blessings of freedom, who can see his fellows around him in bondage without an effort to redeem them. Freemen are brave and fearless. Do not then bend to circumstances and temporize. Your highest duty as well as as your most exalted privilege is to share the blessings of liberty with all who are willing to participate in them. He who has been emancipated and yet hesitates to declare it, is but half a freeman. Motives of policy and interest may dictate such a course, but he who yields to the base suggestion shows that the stamp of the slave has not yet been effaced from his mind. Be then true to yourselves, true to the cause of gospel liberty, love your neighbor as yourself, and you will fulfill your duty as good men, good citizens, and the freed men of Christ. Amen.

#### NOTES ON THE SCRIPTURES.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Joh. v, 28, 29.

It has been repeatedly proved that the word here rendered resurrection, does not necessarily imply the raising of men from a state of natural death to an immortal existence; because the same word is frequently used in a manner which will not admit such a meaning. In like manner it has been proved that the word rendered damnation does not necessarily imply endless misery; and for the same reason. This proof need not here be repeated. The facts may be properly taken for granted, for they will no longer be disputed. From these facts, the conclusion is proper, that the use of these words, in this passage, does not furnish sufficient proof that any shall be miserable in the future life, inasmuch as they admit a very different interpretation. If such a doctrine be taught here, its proof must rest on something besides these words. Something else must be found, either in the text, or context to prove that Jesus intended the resurrection, properly so called, and a state of misery in the future life. I believe only two circumstances of this kind have ever been urged with much confidence.

1. It is said that Jesus speaks of those who were “in the graves;” and therefore must have intended those who were in a state of natural death; hence their resurrection must be understood as a resurrection to immortality. But we find precisely the same English word, and one of kindred character in the Greek, in another passage, which no one thinks of applying to the resurrection, properly so called; although



its general features are as applicable to that event, as those of the passage under consideration. "Then said he unto me, son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.—Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Ezk. xxxvii, 11--14.

It is here asserted that the graves should be opened and men should be brought up out of their graves, and made to live; and yet nobody supposes the prophet to mean a resurrection to immortality. It is so evident that merely a happy change in the temporal affairs of the Israelites is intended, that no one pretends to dispute it. It follows that the use of the word, *graves*, by the Evangelist, cannot prove that Jesus speaks of the resurrection, properly so called.

Indeed the use of this word would lead to a different conclusion. So far as I recollect, the resurrection proper is nowhere else mentioned in connexion with the graves, in any manner whatever. It is certain that the two words are not so connected in any other place in the New Testament. A resurrection to immortality is never described as a resurrection from the graves, (*mnematon*;) but whenever any adjunct of this kind is used, the phrase is, invariably, the resurrection of the dead, (*anastasis nekron*.) Since, then, a coming forth from the graves is used to denote a change in the temporal affairs of men, but never to denote a resurrection to immortality, —unless this text be a solitary exception,—we may properly conclude that the word *graves* here, instead of proving that the immortal resurrection is intended, rather furnishes proof to the contrary.

The passage in Matt. xxvii, 52, 53, is no exception to the foregoing remark, however it might appear at first sight. Although the word rendered graves, (*mnemeia*) is the same which is used by John, yet the arising (*egerthe*) and coming forth (*exelthontes*) are expressed by terms very different from that by which John describes the resurrection, (*anastasis*.) And the word which Matthew uses here to denote the resurrection of Jesus, (*egersin*.) occurs nowhere else in the New Testament, and is very different from that which John uses in the text.

2. It is alleged that Jesus speaks of a separation between them who have done good, and them who have done evil; consequently he must refer to the future life, since no such separation is made in this world. In other words, he speaks of the recompense both of good and evil works, while no such recompense is rendered in the present life.

This circumstance ought however to lead to a different conclusion. For in the first place, the scriptures plainly testify that men are rewarded and punished in this life. Thus the wise man says, "Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner." Prov. xi, 31. And our Savior declares, "The Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works; verily I say unto you there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." Mat. xvi, 27, 28. These are plain declarations that a just retribution is administered on the earth.

In the next place, there is not a single in-

stance in the New Testament, besides this place in John, in which a resurrection and a retribution for good and evil, are mentioned in connection. Take for example Luke xx. 35, 36. and 1 Cor. xv. 42—57. These are evidently descriptions of a resurrection to immortality; but do you find in either place, any thing concerning a retribution for good and evil? Not one word. And the same holds true in respect to every passage where the resurrection is mentioned.

True, there are passages which speak of a retribution, which many suppose belong to the future life. Such, for instance, is Mat. xxv. 46. "These shall go away into everlasting punishment, but the righteous into life eternal." But nothing is said here of a resurrection; nothing of men having been dead, or having been raised from the dead. And thus it is, in regard to all other passages which describe a retribution. Whenever the sacred writers mention a retribution, they are silent in regard to a resurrection. And whenever they mention a resurrection, they are silent in regard to a retribution.

The circumstance therefore that John, in this passage, mentions a retribution for good and evil instead of proving that he intended to describe a resurrection to immortality, in fact furnishes proof to the contrary. Because such a retribution is declared to be administered in this life, but is never associated by the sacred writers, with the resurrection of the dead. If we interpret this passage therefore, to mean a resurrection of mankind from natural death, some to happiness and some to misery, we must do so in defiance of the invariable usage of the New Testament writers. We must suppose that John joined together those things which all the others were very cautious to keep asunder.

Hence it appears that the interpretation given of this passage by Universalists is confirmed by the very circumstances which others have alleged to discredit it. And, on the other hand, the interpretation given by some of our brethren is shown to be false by the very circumstances which they have alleged for its confirmation.

Trumpet.

#### THE BIBLE AGAINST HUMAN CREEDS.

*The Bible, the revelation of God himself, expressly teaches*—1. That God will by no means clear the guilty. Ex. xxxiv. 7.

*The creeds or Confessions of Faith, of many Protestant Christians teach*—1. That God will, by means of faith, repentance, good works, or election, clear many who are guilty.

*God teaches*—2. That the wicked shall not go unpunished. Though hand join in hand, they shall not be unpunished. Prov. xi. 21, and xvi. 25.

*Human creeds teach*—2. That by complying with the conditions they name as the conditions of salvation, the wicked shall escape the punishment their sins have merited.

*God teaches*—3. That though God forgive the iniquity, transgression and sin of the wicked, that he will by no means clear the guilty. Though he forgive them yet will he take vengeance of their inventions. Exod. xxxiv. 7; Ps. xcix. 8.

*Human creeds teach*—3. That in forgiving the sins of the wicked, God saves them from their deserved punishment. That forgiveness implies the releasing of them from all vengeance, and their delivery from the just punishment of their inventions.

*God teaches*—4. That God will reward every man according to his works; punishing every evil deed of every evil man, and rewarding every good deed of every good man, without respect of persons. Ps. lxii. 12; Rom. ii. 6, 9.

*Human creeds teach*—4. That God will reward men according to their faith; that he will only punish the evil deeds of those who die impenitent; and reward the good deeds of those,

only who die in the faith, or the performance of good works.

*God teaches*—5. That there is no peace to the wicked; they have no rest day nor night; they are like the troubled sea when its waters cast up mire and dirt; that the wicked and the sinner are recompensed in the earth; and consequently that there is no real pleasure in sin. Rev. xiv. 11; Isa. lvii. 20, 21; Prov. xi. 31.

*Human creeds teach*—5. That the wicked walk in a flowery way; have more enjoyment and pleasure than the righteous; have rest and peace day and night, and will be disquieted only in eternity; and are not recompensed in the earth, but in an endless hell.

*God teaches*—6. That those who have believed do enter into rest; have joy and peace in believing. Great peace have they who keep God's law, and nothing shall offend them; in keeping God's commandments there is great reward, &c. Heb. iv. 3; 1 Pet. i. 8, 9; Ps. xix. 11, and cxix. 165.

*Human creeds teach*—6. That the believer is full of anguish and sorrow continually; has no peace now, but will have in eternity; that the reward for keeping the commandments, is not in keeping them, but afterwards in the immortal state.

*God teaches*—7. That Jesus Christ came to save his people from sin; and from the Adamite or earthly constitution, in the resurrection. Mat. i. 21; and 1 Cor. xv. 21, 22.

*Human creeds teach*—7. That Jesus came to save people from an endless hell, and from deserved punishment.

*God teaches*—8. That God's forgiveness is a forgiveness of sin; it is never stated to be a forgiveness of punishment already merited. See all the passages where forgiveness is named.

*Human creeds teach*—8. That the forgiveness of sin is a forgiveness of (or deliverance from) deserved punishment.

From the Christian Visitant.

#### "SEARCH THE SCRIPTURES."

Why? Shall we search them to procure evidence in support of our preconceived opinions, and adopted creeds? It would appear so from the repeated exhortations of many professors of Christianity.

"Search the Scriptures for yourselves, but be very careful not to find any thing opposed to the creeds," is the evident meaning, of such exhortations. If perchance an anxious inquirer after truth, in the reputed orthodox ranks, discovers the Scripture testimony, that "God is the Savior of all men," and has the temerity to suggest the discovery to his spiritual guide, he is warned to reject it, on pain of excommunication. And why? Merely because the creed affirms that a portion of the human family will inevitably be damned! If the creed be the standard, why should we "search the Scriptures?"

A blind veneration for the opinions of men reputed for piety, has for ages been a stumbling-block in the way of truth. It has perpetuated the influence of error. The mere opinions of the most celebrated men should not be implicitly adopted. They ought to be brought to the test of reason and Scripture. We should admit nothing as truth, without it can pass the ordeal. Instead of viewing the Scriptures and reason through a creed, we should look through the former to discover the latter.

Pioneer.

If A. H. B. Washington, Alabama, and W. F. H. of Urbana, Ohio, desire the back Nos. of the present vol. they will please advise us of it immediately. They can probably do it through their Post Master.

#### Wanted,

In the family of the publisher of this paper, a Woman, or Girl, to do the housework. One who is kind to children and disposed to make herself useful and agreeable, will find a permanent situation (if immediate application is made) where she will have no occasion to complain of her treatment. A person from the country would be preferred.



Original.

## THE PORTRAIT.

\*\*\* "I took a single captive and having first shut him up in his dungeon, I then looked through the twilight of his grated door to take his picture. I beheld his body half wasted away with long expectation and confinement, and felt what kind of sickness of the heart it was which rises from hope deferred. Upon looking nearer I saw him pale and feverish; in thirty years the western breeze had not once fanned his blood—he had seen no sun, no moon in all that time, nor had the voice of friend or kinsman breathed through his lattice. His children—but here my heart began to bleed, and I was forced to go on with another part of the portrait. He was sitting upon the ground with a little straw in the farthest corner of the dungeon which was alternately his chair and bed; a little calendar of small sticks was laid at the head, notched all over with the dismal days and nights he had passed there. As I darkened the little light he had, he lifted up a hopeless eye towards the door then cast it down, shook his head and went on marking with a rusty nail another day to his misery. I heard his chains upon his legs, as he turned his body to lay his little stick upon the bundle—he gave a deep sigh—I saw the iron enter into his soul—I burst into tears—I could not sustain the picture of confinement which my fancy had drawn."

The above is from the pen of Sterne, a sentimental writer, and somewhat "a man of feeling." At any rate his sensibility had not been rendered so callous that he could look with cold indifference on the miseries of suffering humanity. But if the writer was so overcome in drawing a portrait of temporal wretchedness, and that too in a single individual, what must have been his feelings had his fancy painted in full view before him the blazing scenery of the nether world? How could he have beheld the myriads of agonizing victims in the dungeon of endless torments without "bursting into tears" of blood? Yea, methinks it would "make angels weep."

Here, "hope is not deferred," but banished, "clean gone forever." Here, no sun nor cheering moon shall ever shed their kindly radiance, no gentle breezes waft the sweet perfume of spring to regale the desolate captive. No soothing accents of friendship are permitted to drop from the lips of affection, but one eternal tempestuous storm of unmingled wrath, and the howlings of despondent sorrow rend this direful prison. There may be seen, not "the iron entering the soul," but the flaming thunderbolts formed by omniscient wisdom and hurled with omnipotent power to kill with death undying, and to transfix the captive with pangs immortal. Ah ye sympathizing souls whose hearts bleed at the miseries of men, who drop the big tear at the sight of a brother's anguish which is soon to pass away, how do ye expect to behold without a solitary sigh the miseries of the damned, when you shall have joined the blissful choir in heaven? Do ye expect to lose all those tender feelings of pity that now stir within you when you get to heaven? If you cannot now bear the sight of pain with unblenched eye, if you cannot look upon the groaning captive of a dungeon with complacent delight, if you cannot view the bereaved and desolate child of misery without having your heart bleed, Oh how can you say "Halleluia to the deep damnation of your very friends" when you come to stand upon the shining battlements of the celestial city? If "there be no change after death," how will you be fitted to mock at calamity and rejoice at the misery of others with all your present heaven-born affections and godlike pity? If the happiness of the saints in glory is to be enhanced by a contemplation of the miserable in hell, be prepared for such a heaven you ought to

steel your hearts against every call of mercy, and dry up the fountain that sends forth the streams of sympathetic affection.

B. B. H.

## A BIBLE CREED.

ARTICLE 1. *Concerning God and Christ.*—We believe that the Lord our God is **ONE LORD**—that we *all* have **ONE FATHER**, one God hath created us—and hath made of one blood *all nations of men*, to dwell on all the face of the earth—that though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) yet to us there is but **ONE GOD, THE FATHER**, of whom are all things, and we in him; and **one Lord Jesus Christ**, by whom are all things, and we by him, (for God hath made him both Lord and Christ,) for there is **one God and one mediator between God and men**, the man Christ Jesus, who gave himself a ransom for all to be testified in due time. Deut. vi: 4; Mark xii: 29; Mal. ii: 10; Acts ii: 36, and xvii: 26; 1 Cor. viii: 5, 6; 1 Tim. ii: 5, 6.

ART. 2. *Concerning the character of God.* We believe the Lord our God is the Almighty, and of great power—that his understanding (or wisdom) is infinite—that he is love itself—good unto all, and his tender mercies over all his works—that he loveth all the things that are, and abhorreth nothing that his hands have made, for he never would have created any thing to have hated it—that he is a *just God and a Savior*—who will have *all men* to be saved and come to the knowledge of the truth, and who *worketh all things after the counsel of his own will*—that in his *mercy and truth* are met together, *righteousness and peace* have embraced each other. Gen. xvii: 1; Ps. cxlvii: 5, and lxxxv: 10, and xlv: 9; Wisdom xi: 24; Isa. xlv: 21; 1 Tim. ii: 4; Eph. i: 11; 1 John iv: 8, 16.

ART. 3. *Concerning the mission and mediation of Christ.* We believe God sent his Son to be the *Savior of the world*—that to this end, (as he loved both his Son and the world,) he gave *all things* into his hand, even power over *all flesh*, that he might give eternal life to as many as the Father hath given him, and that all that the Father gave him shall so come to him as not to be cast out—that as he tasted death for every man, and is a propitiation for the sins of the whole world, he shall see of the travail of his soul and be satisfied—that as in Adam all die even so in Christ all shall be made alive—that having brought life and immortality to light by the Gospel, he shall continue to reign until death, the last enemy, is destroyed, and all things are subdued unto him, till every knee shall bow and every tongue confess him Lord to the glory of God the Father—and that then he will deliver up the reconciled kingdom to the Father, that God may be all in all 1 John ii: 2, and iv: 14; John iii: 35, vi: 37, xvii: 2; Heb. ii: 9; Isa. liii: 11; 1 Cor. xv: 22, 24–28; 2 Tim. i: 10; Phil. ii: 10, 11.

ART. 4. *Concerning the motive to obedience, &c.* We believe it is our duty to love God because he first loved us—that if God so loved us, we ought also to love one another—that the goodness of God leadeth to repentance—that the grace of God that bringeth salvation to all men hath appeared, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world—and that those who believe in God ought to be careful to maintain good works; for these things are good and profitable unto men. 1 John iv: 11, 19; Rom. ii: 4; Titus ii: 11, 12, and iii: 8.

ART. 5. *Concerning the reward of obedience.* We believe that great peace have they who love God's law, and nothing shall offend them—they are like trees planted by the rivers of water, that bring forth their fruit in season; their leaf also shall not wither; and whatsoever they do shall prosper—that wisdom's ways are ways of pleasantness, and all her paths are peace; that she

is a tree of life to them that lay hold of her, and happy is every one that retaineth her; that Christ's yoke is easy and his burthen is light, and all who come to him find rest to their souls; that we which have believed do enter into rest; that, though God is the Savior of all men, he is especially so of the believer; and that who-so looketh into the perfect law of liberty, and continueth therein, and is not a forgetful hearer, but a *doer of the work*, *this man shall be blessed in his deed.* Ps. i: 3, and cxix: 166; Prov. iii: 17, 18; Matt. xi: 28–30; Heb. iii: 3; 1 Tim. iv: 10; James i: 25.

ART. 6. *Concerning punishment for disobedience.* We believe the way of the transgressor is hard; that the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt, for there is no peace saith our God, to the wicked; that he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons; that God will render to every man according to his deeds; tribulation and anguish upon every soul of man that doeth evil, the Jew first, and also of the Gentile. Prov. xiii: 15; Isa. lvii: 20, 21; Matt. xvi: 27; Rom. ii: 6, 9; Col. iii: 25.

ART. 7. *Concerning the limitation and remedial design of punishment.* We believe the Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies; that he will not contend forever, nor be always wroth, lest the spirit should fail before him, and the souls he has made; that although he may apparently forsake his children for a small moment, yet with great mercies will he gather them; in a little wrath he may hide his face from them for a small moment, but with everlasting kindness will he have mercy on them, and heal them, and lead them also, and restore comforts unto them; that whom he loveth he chasteneth, (and he loveth and chasteneth all,) for their profit, that they may be partakers of his holiness, and be enabled afterward to say, "before I was afflicted I went astray, but now have I kept thy word." Lam. iii: 31, 32; Isa. liv: 7, 8, and lvii: 16–18; Heb. xii: 7–11; Ps. lxxxix: 30–35, and cxix: 67.

ART. 8. *Concerning the scriptures, the doctrines they teach, and the duties they enjoin.*—We believe that all Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction and instruction in righteousness; that the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit; that God hath spoken of the restitution of all things by the mouth of all his holy prophets since the world began; that the word gone out of his mouth in righteousness, shall not return void, but shall accomplish that which he pleases, inasmuch that every knee shall bow, and every tongue shall swear, saying, in the Lord have I righteousness and strength. From the Scriptures, (which we take as the rule and guide of our faith and practice,) we are taught that the whole duty of man, is to fear God and keep his commandments; to deal justly, love mercy, and walk humbly with God; to do good to all men as we have opportunity; and that pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and keep ourselves uncorrupted from the world. 2 Tim. iii: 16; 2 Peter i: 21; Acts iii: 21; Isa. xlv: 23, 24; lv: 11; Micah vi: 8; Eccl. xii: 13; Gal. vi: 10; James i: 27.

From Skinner's Letters to Akin.

He is a happy man that hath a true friend in his need; but he is more truly happy that hath no need of his friend.

Contentment is only to be found within ourselves. A man that is content with a little has enough; he that complains has too much.



## MESSENGER &amp; UNIVERSALIST.

SATURDAY, JULY 11, 1835.

In the following beautiful lines the reader will recognize the labors of one who has repeatedly contributed to his gratification through our columns, though over a somewhat different signature. In the ever varying scenes of time, *change* has also been here, since last we had occasion to acknowledge her favors—a change in *name*, but not, we trust, in feelings of friendship, or interest in those glorious hopes and views she has heretofore so deeply cherished, and which she will feel and realize the value of, in a ten fold greater degree, now that we may write “J. H. S.” instead of “J. H. K.”

We might moralize here would it not be deemed out of place, or were it necessary. We might enlarge upon the new relation, and one the most endearing that can be formed on earth, that is opened before her. We might speak of new ties and affections springing up, adding fresh impulse to the ‘spirit’s longing’ for that blessed immortality which, thro’ the *impartial* grace and mercy of God alone, we can have good hope of attaining. But these considerations will all occur to the reflecting mind, and more strikingly far to those who have seen and felt the expansive nature of our faith and hopes—the chords of whose hearts have been swept by the finger of divine love, and attuned to the melody of “Glory to God in the highest,” for his loving and *enduring* kindness to the children of his creation. And above all to her of whom we write. We cannot express for her a better wish than that she may experience a lively sense of all these enjoyments—than that no dark cloud may ever mar the joy which has thus far brightened her path in life, and which gilds the prospect of the future. And it might with propriety here be asked, Who but the Universalist can ever, consistently, wish joy on occasions like this? Better such endearing ties should never be formed, than formed to be again eternally severed.

But we beg pardon for the sermon we are reading after all. As we have been repeatedly gratified in the past, in recording “J. H. K.” in our columns, we hope for the opportunity of becoming equally familiar with the signature, J. H. S.” P.

## UNIVERSALISM “IS WHAT?”

Is what dost thou ask? ‘Tis the sunbeam that dries  
The night-gathered tear from the violet’s eyes—  
That warms the cold earth round the valueless thorn,  
And flings through the darkness a beautiful morn.

What is it? The perfume which steals from sweet flowers,  
When the sick heart is pining for summer’s loved shower’s;  
The rain drop that falls on the desolate leaf;  
The oil that composes the billows of grief.

What is it? The young breeze, whose pinions unfurled,  
Stay not till their choice gifts have circled the world;  
A harp-tone at midnight, when nature is still,  
Or the voice of a dove by a pine-shaded rill.

What is it? A star on the wild heaving sea,  
Prostrating the proud on a prayer-bended knee;  
A fire that refineth the metal within;  
The canker which gnaws at the vitals of sin.

What is it? ‘Tis mercy, ‘tis justice, ‘tis TRUTH—  
The staff of the aged, the glory of youth;  
The rainbow of promise, to brighten our tears;  
A lamp in death’s valley dispersing our fears.

What is it? Thou askest—thy answer is there  
In thy own swelling heart, with its beautiful prayer.  
It breathes through all nature—its centres above—  
‘Tis our own spirit’s essence—‘tis INFINITE LOVE.

J. H. S.

Sheshequin, Pa.

## “I’VE NO THOUGHT OF DYING SO.”

Such is the title of tract No. 320 of the American Tract Society. It is said to be “an authentic narrative.” In many respects we cannot doubt its truth, and we think it worthy of some remarks.

The story is briefly this: A. B. was a son of wealthy and influential parents in one of the northern counties of the state of N. York. He was a professed infidel and was considered quite able to confute any Christian believer.—He was also a drunkard, a gambler, and impious. In conversation with an intimate friend he was soberly asked what

he thought of the Bible. Why as to that, said B—, I’ve no more doubt that there is a God, and that religion is a reality, and that it is necessary to be what Christians call pious in order to be happy hereafter than that we are together. In fact no man can be a Deist who isn’t a fool. For reason and conscience confirm the Christian doctrines, and satisfy me that there is a place of happiness and misery hereafter.

His friend was amazed at this confession, and at length replied, If this is your belief, B—, you’re in an awful situation. What can you think of your present course?—Why, it’s a pretty bad one to be sure, B— replied, but I’ve no thought of dying so. I mean to become a Christian. But the fact is, a man must have property; unless he has he is scarcely respected even by Christians themselves.—And I mean to make money and enjoy life, and when I’ve got things around me to my mind, then I will be liberal and feed the poor and do good—that’s the way churchmembers do!

B— continued in his course, and in about a year, after a night of dissipation, was on his return home, thrown from his wagon, badly bruised, fell sick and in a little space *delirium tremens* hurried him to his grave.

Such is the narrative. We have two or three remarks to offer upon it.

1. The first is, that this ungodly young man was not a Universalist. On the contrary his faith was decidedly of the popular cast; he believed in the moral and sanctifying doctrine of a hell! Yet he was profane, hypocritical, a drunkard and a gambler! We are really glad that our Tract writer was willing for once to confess the truth, and to lay the sin at the door where it belongs. It has been too long and too generally customary with this class of writers to charge every species of wickedness to the influence of Universalism. But this is not a solitary case if the Tract Society may be believed. After closing the narrative, the writer adds, “every reader may well be astonished at the inconsistencies, as well as shocked at the impiety of this poor wretch; yet who can avoid seeing that his character is essentially that of thousands, who mean finally to enter the kingdom of heaven!” There are thousands then, who while they believe in hell and that their endless condition depends on their conduct in this world, are still slaves to sin. Let this confession be remembered.

2. We would briefly inquire for the cause of this strange infatuation, this madness. How happens it that a man fully convinced that his endless well-being is at stake, yet indulges in a course which he confesses is most awful and ruinous? We answer; It is found in the popular doctrine, that the way of the sinner is, for the present, a way of pleasure. Hence we hear this miserable young man saying, “I mean to make money and ENJOY LIFE!” He thought happiness was to be found in drinking, swearing and gambling! This fatal lesson, we fear he had learned in the house of God. It has been too frequently preached for the interests of morality. Had he taken the pains however to read the Bible which he professed to believe, he would have been taught a different lesson. There he would have learned that “the way of the transgressors is hard”—that “there is no peace to the wicked;” while on the other hand, “the ways of wisdom are ways of pleasantness and all her paths are peace.” Such is the melancholy difference between modern theology and Bible truth!

But this was not all. That guilty young man had no thought of going to hell himself, although he believed there was one for his neighbors. He intended eventually to repent, and instead of suffering the awful penalty of the broken law of God, he expected to escape all punishment whatsoever. Here he meant to make money and ENJOY LIFE, and when he drew near his grave, and the pleasures of a sinful world began to lose their power, he purposed to change his course. “I’ve no thought of dying so,” he said. He had no doubt that “it is necessary to become what Christians call pious, in order to be happy hereafter,” and he meant to be happy hereafter as well as “enjoy life” here. Where had this wretch picked up such hopes as these? Alas! they also had been excited in the house of God. We doubt not he had often sung these lines of a very good man, but a most wretched divine,

—“While the lamp holds out to burn,  
The vilest sinner may return.”

He thought that he might enjoy the pleasures of sin for a long season and yet have opportunity to return, and one hour, may one moment’s repentance was sufficient to cancel all his wickedness and he should escape unpunished!

Miserable wretch. He had never read, and had never heard that God “will by no means clear the guilty”—“but he that doeth wrong shall receive for the wrong which he hath done and there is no respect of persons.” Yet such is the doctrine of the Bible which he professed to believe!

3. We see in the case of this young man the immoral tendency of that boasted system of religion, which it is deemed so heinous a crime to deny or disbelieve. It was this system that excited his falacious hopes, by crying, *Peace, Peace*, when there was no peace. It was this system that laid to his soul the flattering unction that he might not only sin with impunity, but also enjoy life while practicing vice. He was deceived and ruined so far as this world is concerned, not by the Bible, but by false doctrines which he supposed the Bible to teach. God grant that we may all escape such delusions and their fatal consequences. S.

## FUNDAMENTAL PRINCIPLES OF MORALITY.

In pursuance of the intimation given last week, we continue the examination of the Fundamental Principles of Morality, as considered by Mr. Dick, in his “Philosophy of Religion.”

This writer, we believe, is considered thoroughly orthodox, but in perusing the work under consideration one can hardly regard him as “sound in the faith,” so far at least as the doctrine of endless tortures is concerned. Many of his positions and arguments, if carried out to their legitimate conclusions, must inevitably result in the glorious and soul-cheering doctrine of the final restoration of all men to holiness, and consequent happiness.

In his first chapter, from which we quoted last week, he took the position, that there was, strictly speaking, but one grand principle of moral action, namely *Love*. This might be considered as dividing itself into two great streams, the one directing its course to the giver of all good, and the other to the recipients of His boundless favors. That is, *love to God*, as the first requirement; and *love to man*, as the second, constitutes the whole duty of man. The former was considered in the first chapter. In the second chapter he takes up his second general division, “*Love to all subordinate intelligencies*.” He proceeds to exhibit the reasonableness of this amiable principle, from the nature of man, his relation to his fellow—from the happiness that would flow from its exercise, and the misery that would ensue, were it entirely eradicated from the mind. Before entering on the examination, however, he makes the following excellent observations on the term “our neighbor.” He says:

Before proceeding to the illustration of these particulars, it may be proper to remark, that by “our neighbor” is to be understood, men of every nation, and of every clime, whether they avow themselves as our friends or our enemies, and whatever may be their language, their religion, their rank, or station. The inhabitants of New Zealand, of Patagonia, of New Holland, of the Ladrões, of Kamtschatka, or of Greenland, are our neighbors, in the sense intended in the divine injunction above quoted, as well as those who reside in our own nation, and in our more immediate neighborhood. For with all these, and other tribes of mankind, we may happen to have intercourse, either directly or indirectly; and towards them all we ought to exercise an affection analogous to that which every man exercises towards himself. This we are decisively taught by our Savior in the parable of the good Samaritan, in which it is clearly shown, that under the designation of *neighbor*, we are to include even our bitterest enemies. His Apostles avowed the same sentiment, and taught, that in the bonds of Christian love, no distinction should exist between “Jews and Greeks, Barbarians, Scythians, bond or free:” for they are all members of the great family of God, and recognized as children by the universal Parent.

The most strenuous believer in the despised doctrine of the Final Reconciliation, could not ask for more enlarged and generous views on this subject than the foregoing. It is the very thing for which Universalists unceasingly contend, that we “are all members of the great family of God.”



and recognized as children of the universal Parent." And we have always contended, too, that the great aim of religious teaching should be to convince men of this truth, as the most powerful motive to virtuous action—as the surest method of securing obedience to the commands of our heavenly Father; in the keeping of which, "there is great reward."

Passing over the first and second section of this division, in which he considers the natural equality of mankind and the connections and relations subsisting between them, we come to some excellent remarks in the third section on the "ultimate destination of mankind," considered as a basis for love to our neighbor, and as a motive for its exercise.—We extract at considerable length, but hope this will not prevent an attentive perusal.

The present world is not the ultimate destination of mankind. It is only a passing scene, through which they are now travelling to that immortal existence which will have no termination. Man is, at present, in the infancy of his being, his faculties are only beginning to expand, his moral powers are feeble and depraved, his intellectual views are circumscribed within a narrow range, and all the relations in which he stands, demonstrate that the present scene is connected with the future, and is introductory to a higher sphere of action and enjoyment. "We know," says the apostle Paul, "that if this earthly house of our tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." And our Savior declares, that "the hour is coming, in which all that are in their graves shall hear his voice, and shall come forth," and that "our vile bodies shall be changed, and fashioned like unto his glorious body," and shall enter into the enjoyment of a new world, "which is incorruptible, undefiled, and which fadeth not away."

The capacity of making perpetual advances in knowledge and moral improvement in a future state of existence, is that in which the true dignity of man consists; and in this capacity, and the high destination with which it is connected, there is no difference between the high and the low, the slave who is chained to a galley, and the sovereign, at whose nod the nations tremble. They are equally destined to immortality, and will exist in a future world, when time, and all the arrangements of the present state, shall come to a close. If man were only the creature of a day, whose prospects are bounded by this terrestrial scene, and whose hopes terminate in the tomb, it might appear a matter of comparatively little importance whether or not our benevolent regards were extended to our fellow-men, except in so far as our self-interest and avarice were concerned. The happiness of a fellow-creature might then be considered as a matter of indifference, and his dissolution, at death, a circumstance as trivial as the falling of a leaf in autumn, or the sinking of a stone to the bottom of the ocean. Even in this case, however, it would still be conducive to human happiness, during the short and uncertain span of our existence, that all the branches of the human family were cemented together in union and affection. But when we reflect that all the intelligent beings around us, with whom we more immediately associate, and all those in distant lands by whom we are connected by the ties of one common nature, and on whom we depend for many of our comforts, are destined along with ourselves, to an eternal world, in another region of the Creator's empire; and that the affections we now cultivate, and the conduct we pursue, in reference to our brethren, have an intimate relation to that immortal existence; this consideration stamps an importance on the exercise of brotherly affection, which is beyond the power of human language to express.

We may, perhaps, view it as a matter of trivial moment in what manner we now conduct ourselves towards a servant or a slave; whether

we render his life miserable by hard labor, cruel insults, and contemptuous treatment, or study to promote his comfort and domestic enjoyment; whether we neglect to instruct him in the knowledge of his duty to his God and to his fellow-men, or labor to promote his moral and religious improvement. We may view with indifference or contempt the person and the family of a poor pious neighbor, who has earned a scanty subsistence by the sweat of his brow, and may behold his body laid in the grave with as much apathy as we behold the carcase of a dog thrown into a pond. But, could we follow the pious man beyond the precincts of the tomb, into that immortal scene which has burst upon his disencumbered spirit; could we trace the gradual expansion of his moral and intellectual faculties; could we behold his mouldered frame starting up to new life at "the resurrection of the just," and arrayed in new splendor and beauty; could we contemplate him placed in a station of dignity and honor among "the sons of God," in that glorious residence to which he is destined; his mental powers expanding, grasping the most sublime objects, and pushing forward in the career of perpetual improvement, without the least stain of moral imperfection—would we now treat such a one with malevolence, or even with indifference or neglect?

The sentiment contained in the foregoing extract, particularly in the closing paragraph, is so plain and explicit that it cannot be mistaken. Convince us that our fellow beings are candidates for the same immortal blessedness with ourselves—let us follow them in imagination "beyond the precincts of the tomb," and there behold them "arrayed in new splendor and beauty," "without the least stain of moral imperfection," and it is impossible for us to treat them with "malevolence" or "indifference." We have then laid the broadest foundation for our love and affection towards them, and in our conviction of their glorious destination we are furnished with the strongest inducements to the exercise of this kindness. So that in every possible view of the subject, considerations of the ultimate destination of mankind—their final ingathering to a state of purity and bliss, so far from opening the flood gates of iniquity, are in reality the only true inducements to the practice of virtue, and of a course of kindness towards our fellow men.

One circumstance has repeatedly arrested our attention, and we doubt not that it has occurred frequently to the reader—the difficulty, nay the impossibility, seemingly, for a popular religious writer, even under the influence of the animating spirit and hopes of the Gospel, to carry out a picture of the glorious consummation of the Redeemer's reign, without marring its beauty by some dark shades of Partialism. The learned and pious Watts is a striking example. While under the transforming influences of the gospel, he has furnished some of the most glorious productions of his pen—he has sung with the "spirit and the understanding." But when the creeds of men have triumphed, all has been dark and gloomy.

Mr. Dick, in the very connection of our extracts, holds the following language:

It must indeed be admitted that all the inhabitants of our world will not be exalted to dignity and happiness in the future state. A great proportion of them in their present state of depravity and degradation, are altogether unqualified for participating in the exercises and enjoyments of celestial intelligences.

Whole nations, he says, are overspread with "intellectual darkness," and even in christian countries many are "alienated from the life of God." We can hardly, however, think he regarded these as *endless consequences*, and must look upon it rather as a careless expression, for he immediately adds:

Still, we have no reason, on this account, to overlook their native dignity, and their high destination. Every human being we see around us, however low in rank, or degraded by vice, is endowed with an immortal nature, and is capable of being raised to the dignity of an inhabitant of heaven; and there is not a single individual to whom we can point, either in our own country or in other lands, in relation to

whom we are authorized to affirm, that he will not be a participator in immortal bliss; and therefore every man with whom we associate, and whom we recognize in the circle of society around us, ought to be viewed as one with whom we may associate in the world to come. . . . Carrying forward our views to those eternal scenes, and accompanying our brethren of the human family through all the gradations of their existence in future worlds, we behold their faculties in progressive expansion, their minds approximating nearer to the Source of eternal wisdom, their views of the empire of Omnipotence continually enlarging, their knowledge of the plan of redemption, and its numerous bearings, forever increasing; their love and affection to God and to fellow-intelligences waxing into a more ardent flame; every evil propensity corrected, every imperfection removed, every blossom of virtue fully expanded, and "joy unspeakable and full of glory" pervading every faculty of their souls. And can we behold intelligent minds capable of so high and dignified attainments, and the companions of our future destiny, with indifference or contempt? Is there not here a broad foundation laid for the most expansive emanations of love towards every member of the great family of mankind, however much he may be obscured and sullied by folly and sin in this first stage of his existence?

Our extracts occupy considerable space this week, and we could not well extend remarks, if we would, on account of room. But it is not necessary. The quotations fully speak for themselves, and abundantly show that there is not danger in proclaiming the "loving kindness" of God to sinners. But that, on the contrary, it is the only doctrine that can subdue the stubborn heart and show it the obligation there is for love, obedience and gratitude in return.—When these results are attained, there can be no farther controversy; and Mr. Dick has clearly shown, we think, that this love and confidence can only be excited by "amiable objects"—by a contemplation of the Deity in a pleasing, delightful view—as the Father and Benefactor of all. We feel assured that if this subject is seriously reflected upon, our duty will appear plain, and that we shall hear much less of the "danger" there is in proclaiming God's unchanging goodness to man.

#### MOHAWK RIVER ASSOCIATION.

The Mohawk River Association met at Russia, Her. co. N. Y. June 10, 1835. Brs. Edmund Varney, Moderator, and J. Whitney and J. Britton, Clerks. Brs. J. Britton, J. Whitney and W. Graves, a committee of fellowship and ordination. Brs. J. Whitney, D. Biddlecom and E. Varney, a committee of discipline. Brs. J. Whitney and D. Biddlecom, ministers, and T. Biddlecom and W. Graves, laymen, Delegates to the next session of the state Convention, with power to appoint substitutes.—Received the society at Middleville into fellowship. Granted letter of fellowship to Br. O. Wilcox. Adopted the report, in substance, of the Central Association, desiring lay delegates and Clerks of societies on their return home to communicate statistical information of the condition of the cause, as far as possible, to Br. S. R. Smith, Clinton. Br. D. Skinner to deliver the opening address at the next session. Adjourned to meet at Leyden, Lewis co. second Wednesday and Thursday in June 1836.

Sermons were preached by Brs. Britton, Langworthy, Whitney, Sanderson, and D. Skinner.

Lay Delegates present—S. B. Stevens, C. Johnson, Rome; D. Brayton, L. Eaton, Eatonville; A. Malcolm, A. Day, Leyden; J. Farmer, Esq., S. Keeler, Middleville; E. Varney, Esq., W. Graves, Esq., Russia.

Ministering Brethren present—J. Britton, Middleville; J. Whitney, Salisbury; O. Roberts, Verona; O. Wilcox, Boonville; L. C. Browne, Bridgewater; G. Sanderson, Cortlandville; F. Langworthy, Madrid; D. Biddlecom, Delta; D. Skinner, Utica.

#### NEW-YORK MIRROR.

The No. for last Saturday, of this well known Periodical, is the commencement of a new vol. (13th,) and is entirely original. It is accompanied by a handsome Vignette for the vol. on which it has just entered, and a splendid View



of Washington Monument, Baltimore, drawn by Wharton and engraved by Smilie.

The Mirror is published weekly, at \$4 per ann. in all cases in advance. It contains every week a popular piece of Music arranged for the Pianoforte, Harp, Guitar, &c. and every three months a superb super-royal quarto Engraving. With all the other advantages the No. before us is an elegant specimen of Typography.

P.

Original.

### THE CERTAINTY OF GOD'S WORD.

The confidence which we repose in the word of man, must of necessity be insecure, from the very nature of man himself. There may be perfect sincerity in the man who gives us his word for the performance of any action, and yet he may fail of the accomplishment thereof for the lack of power. On the other hand there may be power in a man to keep his word, but his disposition may not accompany it, and consequently he who has trusted to it may be disappointed. As long then as man is an erring and a frail creature, so long will it be insecure to place implicit reliance on his word.

With Deity the case is far different. With him the power and the will are one. As in the creation he said, "let there be light and there was light," so in the moral world, whatever his word may ordain, it will certainly be accomplished. Whatever he *wills* he has the *power* to perform, and whatever is performed must be in accordance with his will. Whatever God has promised in his word, will as surely come to pass, as that he himself exists. To suppose otherwise, would be to subvert all confidence in God, and level him who has emphatically declared, "I am the Lord, I change not," with the frail and inconsistent child of the dust. "God is not man that he should lie, neither the son of man that he should repent: hath he said and shall he not do it? or hath he spoken and shall he not make it good?"

The positions which I have here taken are so manifestly true and so plainly recognized in scripture, that I shall not labor this point any farther, but shall proceed to notice some striking promises which God has set forth in his word. I find in the 45th chapter of the Prophet Isaiah, a strong invitation for all men to look unto God for salvation, and two considerations advanced as a reason for the exercise of this confidence in God. I quote the language of the prophet: "Look unto me and be ye saved all the ends of the earth, for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall one say in the Lord have I righteousness and strength; even to him shall men come, and all that are incensed against him shall be ashamed." The reader will here please to notice, that men are to look to God for salvation, from the simple consideration that he is God and there is none else. Salvation cannot rest upon an arm of flesh. Some look for salvation on the strength of their good works; some expect it, through faith or repentance, but God commands all the world to look unto him; in him alone can salvation be found. Our confidence is further enlisted, from the fact that God's word has promised this happy result. In obedience to him every knee is to bow and every tongue is to confess that in him is righteousness and strength. In this "dispensation of the fulness of times" there will be no boasting of one's good works, or superior sanctity and holiness, man will see himself in his true colors, sinful and weak, and while he shall rejoice in the deliverance from the bondage of corruption he will ascribe all the honor and the praise to God, he shall say "in the Lord have I righteousness and strength." Again all who have murmured at the divine government and been incensed at the dealings of God, (and who

can plead innocent of this offence during his whole life?) shall be ashamed of their blindness and folly, and "shall come unto him;" the whole world shall see itself guilty, and there will be no dispute who was the *least* offender or the *greatest* saint. All will see that their salvation is of God and none will complain, because their neighbor is saved with the same salvation.

I find another beautiful description of the efficacy and power of God's word in the same prophecy, in the 55th chapter, "For as the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." The reader will see that the word of God here stands pledged for the accomplishment of his pleasure and his purpose. In this view of the subject, how futile are those objections which the Arminian brings against his Calvinist brother. He is shocked at a creed which represents the Deity as only purposing the salvation of a certain number and leaving the rest to perish eternally.—Such he is assured must be a *cruel* God. The God he worships *desires* the salvation of all.—May not the Calvinist retort upon him and accuse him of worshipping a *weak* God. He cannot accomplish his own *pleasure* and consequently must be the subject of disappointment. Now the fact is that neither system recognizes the God of the scriptures. The divine word sets forth that God will be for salvation to the uttermost ends of the earth. This is his purpose. It farther states that he will accomplish that purpose, as agreeable to his will and pleasure.—Here we have the union of the divine perfections. A *goodness* embracing all intelligencies as the objects of salvation, and a *power* putting forth its uncontrolled energies to accomplish the holy purpose. This is "the God of salvation." C. F. L. F.

### SHORT SERMON.

God is Love. 1 John, iv, 16.

This truth appears from the goodness of God in Creation. The sun to rule by day, and the moon and stars to rule by night. The flying clouds, and flowing streams. The mountain groves, and flowering vales. The cattle upon a thousand hills, and the birds of every kind. The creeping things, and numerous fishes of the sea. The fruitful trees, verdant plants, all, all show the love of God to men.

The events of providence, show the same divine goodness. The powers, and capacities for enjoyments; the abundant provision made for the entertainment of mankind; the care and protection afforded him; all, all prove God's love.

The law of love, which God has given mankind especially those who have enjoyed divine revelation proves his nature to be love. As God requires his rational offspring, to love him supremely, and one another sincerely, he shows the disposition of his heart. For in requiring them to love him and one another, he only commands them to be happy.

The love of God is manifest in his gospel; in the gift of his Son, to die for sinners; his spirit to reprove them; his promises to encourage them; his commands to enlighten them; his warnings to awaken them; and his invitations to draw them.

The love of God is displayed in his chastenings; in his rebukes; in his judgments which are abroad in the earth. A God of love must be inclined to make all things work together for good; taking into view his whole system of things. His power, wisdom and love must all harmonize in the work of man's redemption.—

The greatest sum of holiness and happiness, in the kingdom of God, must be the grand object of a God of infinite and almighty love.—With this truth deeply impressed on the heart, men may rejoice evermore. Christian Pilot.

### FUNERAL SERVICE.

A Funeral Discourse will be delivered by Br. Le Fevre in the Greenwich Church, Sixth Avenue, foot of Amity-st. to-morrow afternoon, (July 12th,) occasioned by the death of Samuel Whittmore, Esq.

### AGENTS.

Br. Charles Mitchell, of Hamilton, Upper Canada, will please act as agent for the Messenger in that place and vicinity.

Br. Albert G. Case, Southold, L. I. will act as agent for the Messenger in that region.

Br. Ferdinand E. Neligh will act as Agent of the Messenger in Pottsville, Schuylkill co. Pa. and vicinity.

### Married.

In New-York, on Wednesday July 1st, by Rev. C. F. L. Fevre, Mr. MARTIN VAN BEUREN, and Miss REBECCA VAN BEUREN.

### Notice.

The Society for the promotion of Universalism will hold its next monthly Meeting at the Orchard-st. church, on TUESDAY EVENING next, 14th inst. at 8 o'clock.—A full meeting of the friends from the various sections of the city is especially desired, as several addresses will be delivered, a report from the Agent be made, and an election be held for a Director in place of Samuel Whittmore, Esq. deceased.

July 11th, 1835.

### Adjourned Meeting.

The meeting of the 2d Universalist Society, held on Monday evening, July 6, stands adjourned to MONDAY EVENING next, July 13th, at 8 o'clock. A punctual attendance of all interested in the society is particularly desired to hear the Report of the Trustees on the expense of a Gallery, &c.

By order of the Meeting.

P. PRICE, Clerk.

July 11th, 1835.

### Religious Notices.

Br. J. Perry will preach in Danbury, to-morrow. Brs. Hillyer and Bulkeley will exchange on the 2d Sabbath in July, (to-morrow.) Br. Hillyer will be at Norwalk, near Mr. John Mallory's forenoon and afternoon, and at New-Canaan in the evening, and Br. Bulkeley at Long Ridge.

Br. Whittaker, of Hudson, will preach at Hitchcock's Corner, Amenia, Sunday evening, July 12th; at Washington Hollow, Monday evening; and at Poughkeepsie, Tuesday evening, following.

Br. Hitchcock will preach in Monroe, the second Sabbath in July, (to-morrow;) at Trumbull the 3d Sabbath in July, in the morning and afternoon, and at Stratford in the evening.

Br. John Perry of Philadelphia, will preach in Bloomingburgh, N. Y. on Wednesday Evening, July 15; in Wurtsboro, on Thursday evening 16th; in Beattysburg, on Friday evening 17th, and in Monticello, on Sunday July 19th. Br. P. can probably tarry in that vicinity 2 Sabbaths; but of this notice can be made at the respective meetings.—Will the friends at Monticello see to his conveyance from Beattysburgh to their place, if there is not regular communication between the places on Saturday. He cannot well be there earlier.

Br. L. F. W. Andrews will preach at Croton in the morning, and at Sing Sing in the afternoon and evening, on the 3d Sabbath of July.

Br. Nehemiah Dodge, will preach the second Sabbath in July, at Poughkeepsie; 3d Sabbath in July at Peekskill; 4th Sabbath in July, at Croton forenoon and afternoon, and at Sing-Sing in the evening of the same day.

Br. R. O. Williams will preach in Killingworth on the fourth Sabbath, (26th) July.

Brs. Le Fevre and Hiller will exchange on the 3rd Sabbath (19th) of July, Br. Le Fevre preaching at North-Salem.

Br. C. F. Le Fevre will preach in Danbury, Conn. the fourth Sabbath, (26th) July, and in Danbury, Bethel and Brookfield, on such evenings of the week previous, and at such places, as his friends may appoint.

Br. William Bell, of Vt. will supply Br. Le Fevre's desk in New-York on the fourth Sabbath (26th) July.



## Original.

## SYMPATHY.

When friend or foe is numbered with the dead  
And grief is preying on the bleeding heart,  
Be mine the tear of sympathy to shed,  
And in each sorrow bear a kindred part.

When Lazarus had "with his fathers slept,"  
While Martha's bosom yet was wrung with grief,  
What heavenly pity beam'd where "Jesus wept,"  
What glowing sympathy that spoke relief.

Why was the kindly tear by Jesus shed,  
Why glow'd compassion in his gentle breast,  
When he had power to raise the sleeping dead  
And call forth Lazarus at his behest?

Hear what the oracles of truth declare,  
"Now Jesus loved"—how pure, how bright a flame,—  
"He took our pains, our sicknesses he bore,"  
To comfort all that mourn, to earth he came.

Oh tell us not, ye "favorites" of God,  
Jesus will sit alone with Justice crown'd,  
Nations shall tremble at his angry nod,  
And sacred sympathy no more abound!

Think ye that Christ who came to save the world,  
Will shut all mercy from his throbbing heart?  
The earth will sooner from its place be hurl'd,  
The Sun no more its gracious beams impart.

"To-day and yesterday he is the same,"  
To him shall every heart its homage pay,  
And all obedient, in his holy name,  
Give God the praise in one eternal day.

B. B. H.

## VALUE OF THE SCRIPTURES.

O child of sorrow! be it thine to know,  
That Scripture only is the cure for woe,  
That field of promise, how it flings abroad  
Its perfume on the Christian's thorny road!  
The soul, reposing on assured relief,  
Feels herself happy amidst all her grief,  
Forgets her labor as she toils along,  
Weeps tears of joy, and bursts into a song.  
Cowper.

## BEAUTIFUL EXTRACT.

We make the following very interesting extract, from a new work, ("The Student,") by E. L. Bulwer, author of *Pelham*, *Eugene Aram*, &c. just from the press of the Messrs. Harpers. This work consists of a series of Papers, on various subjects. We have read with attention only one, to which we were directed by a friend. It is "On the Departure of Youth"—the youthful period of life, and the entrance on Manhood. The whole paper is valuable, but we have been especially interested in the few closing paragraphs. The author considers there are three epochs in the seven stages of man's life, more distinctly marked than the rest—the departure of boyhood—the departure of youth—the commencement of old age. As a general thing, these he thinks commence at fifteen, thirty, and fifty years of age. He treats of the second—*departure of youth*. After some extended remarks appropriate to the subject, he closes in the following manner, no less beautiful for its style, than interesting for the sentiment it conveys. The writer cannot be "far from the kingdom of God."

This seems to me, above all, an age which calls upon us to ponder well and thoughtfully upon the articles of our moral and our religious creed. Entering more than ever into the mighty warfare of the world, we should summon to our side whatever auxiliaries can aid us in the contest—to cheer, to comfort, to counsel, to direct. It is a time seriously to analyze the confused elements of belief—to apply ourselves to such solution of our doubts as reason may afford us.—Happy he who can shelter himself with confidence under the assurance of immortality, and feel "that the world is not an inn but a hospital—a place not to live but to die in," acknowledging "that piece of divinity that is in us—that something that was before the elements, and owes no homage to the sun." For him there is indeed the mastery and the conquest, not only over death, but over life; and "he forgets that he can die if he complain of misery!"

I reject all sectarian intolerance—I affect no uncharitable jargon—frankly I confess that I have known many before whose virtues I bow down ashamed of my own errors, though they were not

guided and supported by belief. But I never met with one such who did not own that while he would not have been worse, he would have been happier, could he have believed. I, indeed, least of all men, ought harshly to search into that realm of opinion which no law can reach; for I too have had my interval of doubt, of despondency, of the philosophy of the Garden. Perhaps there are many with whom faith—the savior—must lie a while in darkness and the grave of unbelief, ere, immortal and immortalizing, it ascends from its tomb—a god!

But humbly and reverently comparing each state with each, I exclaim again, "Happy, thrice happy, he who relies on the eternity of the soul—who believes—as the loved fall one after one from his side—that they have returned 'to their native country'—that they await the divine reunion: who feels that each treasure of knowledge he attains he carries with him through illimitable being—who sees in virtue the essence and the element of the world he is to inherit, and to which he but accustoms himself betimes; who comforts his weariness amid the storms of time, by seeing, far across the melancholy seas, the haven he will reach at last—who deems that every struggle has its assured reward, and every sorrow has its balm—who knows, however forsaken or bereaved below, that he never can be alone, and never be deserted—that above him is the protection of eternal power, and the mercy of eternal love! Ah, well said the dreamer of philosophy, 'How much *He* knew of the human heart who first called God our Father!'"

As, were our lives limited to a single year, and we had never beheld the flower that perishes from the earth restored by the dawning spring, we might doubt the philosophy that told us it was not dead, but dormant only for a time; yet to continue existence to another season would be to know that the seeming miracle was but the course of nature;—even so, this life is to eternity but as a single revolution of the sun, in which we close our views with the winter of the soul, when its leaves fade and vanish, and it seems outwardly to rot away; but the seasons roll on unceasingly over the blank and barrenness of the grave—and those who, above, have continued the lease of life, behold the imperishable flower burst forth into the second spring!

This hope makes the dignity of man, nor can I conceive how he who feels it breathing, its exalted eloquence through his heart, can be guilty of one sordid action, or brood over one low desire. To be immortal is to be the companion of God!

## THE LAST TIME.

In one only situation can a man be placed where the awful doubt is converted into a tremendous certainty; not the sick patient on the bed of death, whose pulse beats faintly, and whose subsiding seems to announce the coming of his release. He may linger for hours; he may recover; the ray of hope beams, and those who love him share its brightness. His hours are not numbered. The sinking mariner clings to the last fragment of his ill-fated ship, holds on while nature gives him strength, and as he mounts the topling wave, strains his anxious eyes in search of assistance. A vessel may heave in sight; he may be drifted to some kindly shore; his fate is not decided.

The unhappy wretch who lives his last day in hopeless and unmitigated misery, is the sentenced convict on the eve of execution; he sees and hears all that is passing round him with the terrible consciousness that it is for the 'last time.'

He beholds the sun gleaming through the bars of his cell, in all his parting brightness, and knows he sees his golden rays for the 'last time;' he hears the prison clock record the fleeting minutes—how fastly fleeting to him!—through the night each hour sounds to him for the 'last

time!' Seven strikes upon the bell—at eight he dies!

His wife, his children, his beloved parents, come to see him; he stands with his family in the possession of his bodily health, and all his mental faculties. He clasps them to his heart—they go. The door of his cell closes, and shuts them from his sight; he has seen them for the 'last time.' He is summoned to the scaffold, the engine of death stands ready, he feels the pure air of Heaven blow upon his face, the summer sun shines brightly, for the 'last time;' he sees the green fields and the trees, and ten thousand objects familiar to us all. The cap is drawn over his tear-fraught eyes! the objects vanish never to be seen again by him. He hears for the 'last time,' the sacred word of God from human lips, in another moment the death struggle is on him and he breathes for the 'last time.'

To him alone, then, is the exit from this world of cares, regular and certain; in every other case it is a mystery when the 'last time' shall come.

## Universalist Books.

For sale, wholesale and retail, at No. 2 Chatham-Square, foot of Bowery, N. Y. & 132 Chestnut-st. Philadelphia.  
Balfour's Examination of Stuart's Exegetical Essays—75cts.  
Balfour's Letters to Professor Stuart—25 cts. In this work the author has shown that his conversion to Universalism is mainly attributable to the Professor's criticisms on portions of the Bible.

Balfour's Letter in Reply to Dr. Allen's Lecture against Universal Salvation—25 cts.

Balfour's Letter to Whitman in defence of so much of the First Inquiry as pertains to the term Gehenna—25 cts.

Ballou's Treatise on Atonement—an invaluable work, being an inquiry into the origin, nature and effects of sin, and the consequences of the Atonement—50 cts.

Ballou's Notes in illustration of the Parables—75 cts.

Ballou's XXVI Lectures on important doctrines—\$1.

Ballou's XXV Select Sermons on various subjects—\$1.

Ballou's XI Sermons delivered in Philadelphia—37 cts.

Also Ballou's IX Sermons, delivered in Philadelphia.  
Ballou's Examination of the doctrine of future Punishment—50 cts.

Ancient History of Universalism, by H. Ballou 2d.—\$1.

Modern History of Universalism, by T. Whittemore—\$1.

T. Southwood Smith's Treatise on the Divine Government—a work I would not be without for five times the price—75 cts.

Notes and Illustrations of the Parables, by Thomas Whittemore—an admirable and very useful volume—75 cts.

Paige's Selections from Eminent Commentators, showing that the most eminent Pastoral critics justify the Universalist's interpretations of nearly every prominent passage in the New Testament—\$1.

Life of John Murray—Whittemore's much improved edition 50 cts.—do. Marsh, Capen and Lyon's, 46 cts.—also an edition at 37 cts.

Winchester's Dialogues on Universal Restoration—63 cts.

Streeter's News from Three Worlds—25 cts.

Universalist Expositor—critical and explanatory—3 volumes \$2, 50 each.

Dolphus Skinner's Letters to Drs. Aikin and Lansing—50 cts.

Eternal Hell Torments Overthrown—37 cts.

Pitt Morse's Review of Parker's Lectures against the doctrine of Universal Salvation.

David Pickering's Lectures in proof of Divine Revelation—a subject to which Christians do not sufficiently attend—75 cts.

Reply to Hawes' Reasons for not embracing Universalism—13 cts.

Streeter's New Universalist Hymn Book—56, 60 & 62 cts.

Discussion at Danvers between Whittemore and Braman—25 cts.

Balfour's First Inquiry—being a faithful examination of all the passages in the Bible in which the word Hell occurs—\$1.

Balfour's Second Inquiry—being an examination of the Scriptural doctrine concerning the devil, and the import of the words translated everlasting, eternal, forever, &c.—\$1.

Balfour's Essays on the state of the dead, and inquiries into the meaning of the words judge, damn, condemn, and their derivatives—\$1.

R. Streeter's Familiar Conversations on the doctrine and tendency of Universalism—a fine work—50 cts.

Letters on Revelation between Ballou and Kneeland—50 cts.

Christian Visitant—a very useful and interesting work, in two volumes—25 cts. each.

Christian Messenger, Vols. 1, 2 and 3, bound—\$6, 50, together with a great variety of Pamphlets, Sermons, &c.

## New Pamphlets.

The Letter of Br. Joseph G. Ely to Rev. Mr. Beebe, published in No. 30 and 31 of the Messenger.

Lessons of Nature a Sermon by C. F. Le Fevre, and Reasons for serving God, a Sermon by T. J. Sawyer. Just published in Pamphlet form, and for sale at this office.